

The Homily of Zār'a Ya'eqob in Honour of St. John the Evangelist, EMLL* 1480, ff. 48r-52v

I. Introduction

The homily under study belongs to the corpus of works ascribed to Emperor Zār'a Ya'eqob of Ethiopia (1434-1468)¹. As its description shows, this may in fact be said about almost the whole contents of EMLL 1480², the Homily in honour of the Archangel Gabriel; History of the Old Testament Patriarchs; *Gädlä Yoşinos*; Homiliary in honour of the Apostles, or the *Tomarä täsbä't*; *Mäşəhafä bahray*; the three introductory homilies of the *Book of the Miracles of Mary* or Visions of John Son of Thunder about the Miracles of Mary commonly known as *Ra'əyā tā ammər*; the hymn to the Blessed Virgin called *Yəweddəsəwwa*; *Magnificat* or *Sälamä Gäbrə'el*; and two additional homilies, the one under study and another on Saturday. These two homilies could actually be called treatises dealing with the theology of the Trinity, composed to refute "heresies" ascribed to the daring and articulate Zämika'elites who, probably even more than the Ǝstifanosites, preoccupied the mind of Zār'a Ya'eqob for a long time. Since the discovery of the *Mäşəhafä bərhan*, and especially since its publication, we have gained a fairly good knowledge of the beliefs of Zämika'el, Gämaləyal, 'Aşqa and their followers³, even

* Ethiopian Manuscript Microfilm Library, Addis Ababa/Collegeville, Minnesota. EMLL 1480 is a microfilm of a manuscript (52 x 35 cm, 129ff., 2 cols., 31-41 lines to a column) copied during the reign of Emperor Zār'a Ya'eqob, probably for the Monastery of Däbrä Maryam or Absadi in Qohayən, Säraye, Eritrea.

1 For the list of works ascribed to Zār'a Ya'eqob, see, among others, A. Dillmann, "Über die Regierung, insbesondere die Kirchenordnung des Königs Zār'a-Jacob", *Abhandlungen der Königl. Akademie der Wissenschaften zu Berlin*, 1884, p. 26; J. Perruchon, (ed.), *Les Chroniques de Zār'a Yä'eqob et de Ba'eda Märyām*, Paris 1893, pp. 76-78; and K. Wendt, *Das Maşəfa Milād (Liber Nativitatis) und Maşəfa Sellāsē (Liber Trinitatis) des Kaisers Zār'a Yä'qob*, CSCO, vol. 221, script. aeth., t. 41 (1962), p. 1.

2 Getatchew Haile, *A Catalogue of Ethiopian Manuscripts Microfilmed for the Ethiopian Manuscript Microfilm Library, Addis Ababa and for the Hill Monastic Manuscript Library, Collegeville, Vol. IV: Project Numbers 1101-1500*, Collegeville 1979, pp. 599-603; and *id.*, "A Preliminary Investigation of the *Tomarä täsbä't* of Emperor Zār'a Ya'eqob of Ethiopia", *BSOAS* vol. 43/2 (1980), p. 211.

3 Conti Rossini and L. Ricci, *Il libro della luce del Negus Zār'a Yä'qob (Maşəfa Bərhan)*

though this knowledge comes from the standpoint of their opponents, the established Church represented by the Emperor. There is also at least one miracle in the *Tä'ammärä Maryam* which deals directly with a member of this militant sect, *Abba Giyorgis*⁴. As far as I know, we do not yet have sources presenting the views of the sect's own adherents that can go back to the fifteenth century. Fortunately, however, we now have three of their writings, even though they belong to later generations⁵.

It may be worth investigating whether there was any relationship among the so-called sects of the fourteenth and fifteenth centuries which challenged the stand of the official Church as expressed at the court of the Archbishop(s) or in the Episcopate and the Royal Camp. The structure of the Ethiopian Church was (and still is) such that each mother *Däbr*, or big monastery with its dependent daughter churches, was sufficiently independent, financially too, that it could lay down its own ecclesiastical rules or even to hold its own theological views. The most important factor that held these *Adbarat* together is the priesthood which is received from the Archbishop(s). It is not surprising, therefore, to read that "heretics" such as *Abba ʾEṣṭifanos*⁶ or even *Zāmika'el* and *Färe Maḥəbär*⁷ were heads of (monastic) communities with their own *Sər'atat*, and nevertheless remained under the Apostolic authority of the Episcopate for their priesthood. There were monasteries which objected to the reading of the *Book of the Miracles of Mary* when this was ordered by Zār'a Ya'eqob and the Archbishops⁸. Chants such as the *ʾƏgzi'abḥer nəgśä* were challenged by individual monasteries⁹. The Ewostatewosites were threatened with excommunication only after the Council of Däbrä Məṭmaq¹⁰. It is in fact plausible to assume that differences in interpretations of theological issues did not always result in the rejection of the priestly authority of the clergy in the opposing sects. This was what

part I, CSCO vol. 250, *script. aeth.* t. 47 (1964) and part II, *ibid.*, vol. 260, *script. aeth.*, t. 51 (1965); see specially pp. 126-131 of the last part (1965).

4 *Tä'ammärä Maryam, bā-Gə'əz-anna bā-Amarəñña*, Täśfa edition, Addis Ababa 1961 E.C., pp. 132-136; and E. Cerulli, *Il libro etiopico del miracoli di Maria e le sue fonte nella letteratura del Medio Evo latino*, Rome 1943, pp. 107-109.

5 E. Cerulli, *Scritti teologici etiopici del secoli XVI-XVII: I Tre opuscoli del Mikaeliti, Studi e Testi*, no. 198, 1958. For more on the Zāmika'elites and their teachings, see E. Cerulli, *Il libro*, pp. 107-121.

6 Taddesse Tamrat, 'Some Notes on the Fifteenth Century Stephanite "Heresy" in the Ethiopian Church', *Rassegna di studi etiopici*, vol. 22 (1966), pp. 103-115.

7 Conti Rossini and L. Ricci, *Il libro della luce*, II, (text) p. 126 and E. Hammerschmidt, *Äthiopische Handschriften vom Tānāsee 1*, Wiesbaden 1973, p. 103, respectively.

8 Cerulli, *Il libro*, pp. 18-19.

9 *Tä'ammärä Maryam*, EMM 2058, f. 167^r and 175^v; EMM 2424, f. 94^r.

10 Getatchew Haile, "The Letter of the Archbishops Mika'el and Gäbrä'el Concerning the Observance of Saturday", *JSS*, vol. 25, 1 (1981), pp. 73-78. On the council of Däbrä Məṭmaq, see Taddesse Tamrat, *Church and State in Ethiopia*, Oxford 1972, pp. 220-230.

had sometimes happened to the followers of *Abunä Tāklä Haymanot*, the *Däbrä Libanosočč*, and of *Abunä Ewostatewos* or the *Ewostatewesites*: They were at odds first over the question of observing the Saturday Sabbath, and later over the theology of the Unction of Christ, but they normally, if not always, respected each other's priestly authority. This may be the reason why Mario da Abiy Addi prefers to speak of "schools" rather than sects when discussing the views of Ethiopian theologians on the question of *qəbat*, "unction", of Our Lord¹¹. At any rate these sects of the fourteenth and fifteenth centuries have more in common with each other in their theological outlook than with the established Church.

This homily in honour of St. John the Evangelist reports two areas of theological controversy on which Emperor Zär'a Ya'eqob, representing the established Church, and Zāmika'el, representing a small minority of probably Jewish background (? — they are never mentioned in connection with the controversy of observing Saturday Sabbath), could not come to agreement. The first part deals with the question of anthropomorphization of the persons in the Trinity: Has each person in the Trinity, the Father, the Son and the Holy Spirit, a *mālkə'*, "form", "figure", similar to that of man who was ultimately created after that image and likeness of God? According to the *Nəguś*, yes; and according to the dissidents, no! The discussion of this question at a council, summoned obviously by the Emperor, has been reported in the *Mäṣḥafä bərhan*¹² in similar language, sometimes word for word, though not in as lengthy an account as this homily offers. Most importantly, this homily lists some of the important (ecclesiastical) dignitaries who attended this council where the Emperor dictated his views. As can be seen, his views are not only irreconcilable with those of his opponents but they are also in open disagreement with the *Qäleməntos*, an apocryphal work but accepted by the Church, and the writings of *Rətu'a Haymanot*, who seems to have lived several decades before Zär'a Ya'eqob¹³. The second part of the homily deals with the place of the incarnate Word, Christ, in the Trinity, now in heaven and later at his second coming appearing, according to the Emperor but not according to his opponents, "with the Father and the Holy Spirit" who are not incarnated. "The Homily in Honour of St. John the Evangelist", was composed to refute the teachings of the so-called Zāmika'elites which may have been expressed, among other places, in the Anaphora of St. John Son of Thunder¹⁴!

11 Mario P. da Abiy-Addi, *La Dottrina della Chiesa Etiopica dissidente sull'Unione Ipостatica*, *OrChrA*, no. 147, 1956, pp. 117-129.

12 Conti Rossini and L. Ricci, *Il libro della luce II* (text), pp. 126-131.

13 Getatchew Haile, "Religious Controversies and the Growth of Ethiopic Literature in the Fourteenth and Fifteenth Centuries", *OrChr*, vol. 65, 1981, pp. 102-136.

14 *Ibid.*

With the exception of a few small changes that are noted, the text is copied as it appears in the manuscript. The punctuation, too, is reproduced as it is in the manuscript, except that signs of more than four dots have been reduced to four, and signs of two dots are supplied in a few blank spaces between words. Supplied letters, that are illegible in the manuscript, are indicated by square brackets. Expressions in the English translation that have been added to clarify the meaning but have no equivalent in the Gə'ez text are included in parentheses.

II. Text : EMM 1480, ff. 48^r-52^v

f. 48^r ምንባብ : እምረቡዑ : ለጥር :

በስመ : እግዚአብሔር : አብ : ዘኢይትፈለጥ : እምወልድ : ወእመንፈስ : ቅዱስ : ወበስመ : እግዚአብሔር : ወልድ : ዘኢይትፈለጥ : እምአብ : ወእመንፈስ : ቅዱስ : ወበስመ : እግዚአብሔር : መንፈስ : ቅዱስ : ጳጳረቅሊጦስ : ዘኢይትፈለጥ : እምአብ : ወወልድ ።

በጸውዖ : ዝንቱ : አስማተ : ሥላሴ : ተጠመቅነ : ኩልነ : ክርስቲያን : እምከዊነ : ምድራዊያን : ከመ : ንትመየጥ : ኅበ : ከዊነ : ሰማያዊያን ። ወእምከዊነ : ሥጋዊያን : ኅበ : ከዊነ : መንፈሳዊያን ። ወእምከዊነ : ደቂቀ : አዳም : ኅበ : ከዊነ : ውሉድ : እግዚአብሔር : እስመ : ተውህበ : ለነ : ስልጣን : ለምእመናን : ከመ : ንኩን : ውሉድ : እግዚአብሔር ። በከመ : ይቤ : ዮሐንስ : ወልደ : ነጐድንድ : በወንጌሉ : ቅዱስ : ወለእለስ : ተወክፍዎ : ኩሎሙ : እለ : አምኑ : ቦቱ : ወሀቦሙ : ስልጣነ : ውሉድ : እግዚአብሔር : ይኩኑ ። እለ : አምኑ : በስሙ : እለ : ኢኮኑ : እምነ : ዘደም : ወኢእምፈቃድ : ፍትወተ : ሥጋ : ወኢእምሥምረተ : ¹ ብእሲ : አላ : እምእግዚአብሔር : ተወልዱ ። በዝንቱ : አስማተ : ሥላሴ : ጸሐፍነ : ድርሳነ : ዘዮሐንስ : ወልደ : ነጐድንድ ።

ድርሳን : ዘዮሐንስ : አቡ : ቀለምሲስ ። ድርሳን : ዘዮሐንስ : ቴዎዳሎስ : ረአዬ : ሕቡአት : ዘረፈቀ : ዲበ : እንግድዐ : እሳት : ወተፈቅረ : በኅቤሁ : ፈድፋድ : እምአኅዊሁ : ሐዋርያት : ዘደለዎ : ይግስሶ : በእደዊሁ : ለወልደ : እግዚአብሔር : ዘኢይክሉ : ይልክፍዎ : ኪሩቤል : ወሱራፌል : በአእዳወ : እሳት ። ወውእቱስ : ዮሐንስ : ይቤ ። ዝውእቱ : ቀዳማዊ : ዘሰማዕነ : ወዘርኢነ : ወዘ : ጠየቅነ : ወዘ : ገሰስ : እደዊነ ። ወወልደ : እግዚአብሔርኒ : እንዘ : ሀሎ : ዲበ : ዕፀ : መስቀል : ሰመዮ : ለዮሐንስ : ወልዳ : ለእሙ : ማርያም : እምብዝኅ : አፍቅሮቱ : ኪያሁ : በእንተ : ድንግልናሁ : ወቅድስናሁ : ዘከፈሎ : ለሊሁ ። ተሰምየት : እሞ : ለዮሐንስ : ማርያም : ወላዲተ : እግዚአብሔር : በሥጋ : ሰብእ : ዘኢይከውን : ኩሉ : ዓለም : መጠነ : ጸበለ : አሣእኒሃ ። ዘይሰፍሑ : ትጉሃነ : ሰማይ : አክናፊሆሙ : ዘነበልባል : ለጸልሎታ ። ተሰምየት :

1. MS ሥረተ :

f. 48^v

እሞ : ለዮሐንስ : በአፈ : ወልዳ : ዋሕድ ። እስመ : ረከበ : ዮሐንስ : ሞገሰ :
 እምካልአኒሁ : በኅበ : እግዚእ : ኢየሱስ ። ኩሉ : ፍጥረት : ዘበ : ሰማይ : ወዘ
 በ : ምድር : ወዘ : ታሕተ : ምድር : ወዘውስተ : ባሕር : ወኩሉ : ዘውስቴቶ
 ሙ : ዘይገንዩ : ለክልኤ : ድንግልናሃ : ለድንግልና : ሕሊናሃ : ወለ : ድንግ
 ልና : ሥጋሃ : ተሰምየት : እሞ : ለዮሐንስ ። እስመ : ፍቁር : ውእቱ : ዮሐን
 ስ : በኅቤሃ : ወበኅበ : ወልዳ : ፈድፋድ : እምካልአኒሁ ። ብፁዕ : አንተ : ኦዮ
 ሐንስ : ዘተሰምየት : እመከ : ማርያም : እግዝእትከ : አኮ : ዘወለደተከ : በ
 ሥጋ : በከመ : ወለደቶ : ለወልዳ : ዋሕድ : እንበለ : ዘርእ : በድንግልናሃ ።
 አላ : ወለደተከ : በፍቅር : ወተሰምየት : እመከ : በኒሩተ : እግዚእከ : እምቀዲ
 ሙ : ዘአፍቀረከ : ፈድፋድ : እምካልአኒከ : ዘአርፈቀከ : ዲበ : እንግድዐሁ :
 አመ : ድራር ። ወካዕበ : ኢየንተገ : አፍቅሮተከ : በጊዜ : ሕ/ማሙ : እንዘ :
 ቅንው : ውእቱ : በዲበ : መስቀል : አማኅፀነከ : ኀበ : እሙ : እንዘ : ይብል :
 ነዋ : ወልድኪ ። ወለከኒ : ይቤለከ : ነያ : እምከ ። ናሁኬ : አእመርነ : ከመ :
 ፈድፋድ : ያፈቅረከ : እምኩሉ : ሰብእ : እስመ : ለከ : ለባሕተትከ : አማ
 ኀፀነከ : ኀበ : እሙ : በጊዜ : ሕማሙ : እንዘ : ይቀውማ : ምስሌከ : እኅታ :
 ለእሙ : ወማርያ : እንተ : ቀለዮጳ : ወማርያም : መግደላዊት ። ኦዮሐንስ : ድ
 ንግል : ወካህን : ነዓ : ኀቤነ : ዮም : ከመ : ታርውየነ : እምሐሊበ : ወንጌል
 ከ ። ንኅሥሥ : እምኀቤከ : ወንሴአለከ : ንግረነ ። ምንት : ውእቱ : ዘትቤ :
 በወንጌልከ ። ለእግዚአብሔርሰ : አልቦ : ዘርእዮ : ግሙራ : ወልድ : ዋሕድ :
 ዘሀሎ : ውስተ : ሕፅነ : አቡሁ : ውእቱ : ነገረነ ። እስመ : በዝንቱ : ምክንያ
 ተ : ቃልከ : ይቤሉ : ዘሚካኤል : ወገማልያል : ወዓጽቃ : አልቦቱ : ለእግዚ
 አብሔር : መልክዐ : ከመ : መልክዐ : ሰብእ ። ኢገብሮ : እግዚአብሔር : ለ
 መልክዐ : ሥጋሁ : ለአዳም ። ዘይትገሰስ : ወዘያስተርኢ : በአርአያ : ዚአ
 ሁ : ወበ : አምሳሊሁ ። አርአያሁሰ : ወአምሳሊሁ : ለእግዚአብሔር : መን
 ፈስ : ውእቱ : ዘኢያስተርኢ : ዘተነፍኀ : ውስተ : ገጹ : ለአዳም ። በከመ :
 ይቤ : ዮሐንስ : በወንጌሉ : ለእግዚአብሔርሰ : አልቦ : ዘርእዮ : ግሙራ : እ
 ግዚአብሔርሰኬ : ኢያስተርኢ : ወአልቦቱ : መልክዐ : ዘይአምሮ : ሰብእ :
 ለሊሁ : የአምር : መልክዐ ። ወለነፍስኒ : አልባቲ : መልክዐ : ዘየአምሮ : ሰ
 ብእ : ወኢ : ታስተርኢሂ : እስመ : አምሳሊሁ : ለእግዚአብሔር : ይእቲ ።
 ወአንተሰ : ኦ : ዮሐንስ : ኢትቤ : ከመዝ : አልቦቱ : ለእግዚአብሔር : መ
 ልክዐ ። በከመ : ይቤሉ : እሙንቱ : አላ : ትቤ : ለእግዚአብሔርሰ : አልቦ :

ዘርእዮ ፡ ግሙራ ፡ እሙን ፡ ውእቱ ፡ ቃልከ ፡ አልቦ ፡ ዘርእዮ ፡ ግሙራ ፡ ለእ
ግዚአብሔር ፡ በፍጹም ፡ ግርማ ፡ መለኮቱ ፡ ወባሕቱ ፡ ቦቱ ፡ መልክዐ ፡ ከ
መ ፡ ሰብእ ፡ ለባሕርየ ፡ መለኮቱ ፡ ዘኢያስተርኢ ፡ ወበእንተ ፡ ኢያስተርእዮ ፡
ባሕረየ ፡ (sic) መለኮቱ ፡ ለእግዚአብሔር ፡ እሙነ ፡ ይቤ ፡ ወንጌላዊ ፡ ንጹሕ ፡
ለእግዚአብሔር ፡ አልቦ ፡ ዘርእዮ ፡ ግሙራ ፡ ወለሊሁኒ ፡ እግዚአብሔር ፡ ይቤ
ሎ ፡ ለሙሴ ፡ አመ ፡ ይቤሎ ፡ አርእየኒ ፡ ስብሐቲከ ፡ ኢትክል ፡ ርእዮተ ፡ ገጽ
የሰ ፡ እስመ ፡ አልቦ ፡ ሰብእ ፡ ዘይሬኢ ፡ ገጽየ ፡ ወየሐዩ ፡ ወጳውሎስኒ ፡ ይቤ ፡
በእንተ ፡ ባሕርየ ፡ መለኮቱ ፡ ለአምላክነ ፡ ዘኢያስተርኢ ፡ ወኢይትአመር ፡ ለ
ሰብእ ፡ ወለመላእክት ፡ እግዚአብሔር ፡ ኢያስተርኢ ፡ እምፍጥረተ ፡ ዓለ
ም ፡ ወባሕቱ ፡ ይትዐወቅ ፡ ወእምግባሩ ፡ ነአምሮ ፡ ወርእሶስ ፡ ለሊሁ ፡ የአ
ምር ፡ መለኮቶ ፡ ከመ ፡ ኢይርከቡ ፡ በዘ ፡ ይትዋሥእዎ ፡ ወካዕበ ፡ ይቤ ፡ ጳው
ሎስ ፡ ለጢሞቴዎስ ፡ ዕቀብ ፡ ትእዛዞ ፡ ለእግዚአብሔር ፡ በንጽሕ ፡ እስከ ፡
ምጽአቱ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘያስተርኢ ፡ በዕድሜሁ ፡ ዘባሕ
ቲቱ ፡ ብፁዕ ፡ ወኅያል ፡ ንጉሠ ፡ ነገሥት ፡ እግዚአ ፡ አጋእዝት ፡ ወአምላክ ፡
አማልክት ፡ ወቦቱ ፡ ብርሃነ ፡ ዘኢይጠፍእ ፡ ዘእምቅድመ ፡ ዓለም ፡ ዘአልቦ ፡
ዘርእዮ ፡ ሰብእ ፡ ወአልቦ ፡ ዘይክል ፡ ርእዮቶ ፡ ዘሎቱ ፡ ክብር ፡ ወኅያል ፡
ለዓለመ ፡ ዓለም ፡ አሜን ፡ ወለነፍስኒ ፡ ባቲ ፡ መልክዐ ፡ ከመ ፡ መልክ
ዐ ፡ ስጋሃ ፡ ወኢኮነት ፡ ዘእንበለ ፡ መልክዐ ፡

f. 49^r ይቤ ፡ ዘሚካኤል ፡ በቅ/ድመ ፡ ንጉሥ ፡ ወበቅድመ ፡ ካህናተ ፡ ደብተ
ራ ፡ አልቦቱ ፡ መልክዐ ፡ ለእግዚአብሔር ፡ ከመ ፡ መልክዐ ፡ ሰብእ ፡
ወተናገረ ፡ ንጉሥ ፡ እምኦሪት ፡ ወእምነቢያት ፡ እምወንጌል ፡ ወእምሐዋር
ያት ፡ ከመ ፡ ቦቱ ፡ መልክዐ ፡ ለእግዚአብሔር ፡ ከመ ፡ መልክዐ ፡ ሰብእ ፡ እስ
መ ፡ በአርአያሁ ፡ ወበ ፡ አምሳሊሁ ፡ ገብሮ ፡ ለሰብእ ፡ ወይቤሎ ፡ ንጉሥ ፡ ለገ
መልያል ፡ ፍታሕኬ ፡ ማእከሌነ ፡ ወማእከለ ፡ ዘሚካኤል ፡ በከመ ፡ ሰማዕከ ፡
ወይቤ ፡ ገማልያል ፡ እንዘ ፡ ይሰምዑ ፡ ቀሲስ ፡ ሐጸይ ፡ ዘካርያስ ፡ ወጸናርግ ፡
ማሰፊ ፡ ተስፋ ፡ መስቀል ፡ ወሊቀ ፡ ደብተራ ፡ ቢፋሞን ፡ ወዐቃቤ ፡ ሰዓት ፡
አምኃ ፡ ለጽዮን ፡ ወጌቶት ፡ ዘደብተራ ፡ ኪራኮስ ፡ ወበ ፡ ኅይለ ፡ ጽዮን ፡ ወዐ
ምደ ፡ ሚካኤል ፡ ወዘርአ ፡ ሃይማኖት ፡ ወዮሐኒ ፡ ወባሮክ ፡ እኅሁ ፡ ወገባሬ ፡
ሠናያትሂ ፡ ገብረ ፡ ኢየሱስ ፡ ወሕዝበ ፡ አንበሳ ፡ ወሕዝበ ፡ ጽዮን ፡ ወነአም
ን ፡ በአብ ፡ ወዘ ፡ ዲያቆናት ፡ ጌቶት ፡ ተጠምቀ ፡ መድኅን ፡ ወተክለ ፡ ኢየሱ

ስ : ወገብረ : መንፈስ : ቅዱስ : ወሳሙኤል : አይባስ : እከአብ : ወዜና : ገብ
 ርኤል : ወገደ : አንበሳ : ወበጎይለ : ጊዮርጊስ : ወኰሎሙ : ዲያቆናት : ወኰ
 ሎሙ : ካህናተ : ደብተራ : ወዘ : ቤተ : ክርስቲያን : ጠበቂ : (sic) ጌቶት : ክር
 ስቶስ : ጎሬ : ወፍሬ : መስቀል : ወእምነ : ግብጻዊያንሂ : ዮሐንስ : ዘበራራ :
 ዘደብረ : እስጢፋኖስ : ወፈድለለ : ግብጻዊ : ወእስጢፋኖስ : ንቡረ : እድ :
 ዘሲመይ : ወይትባረክ : ንቡረ : እድ : ዘወጊ : ወፍሬ : ካህን : መራሒ : ዘደ
 ብረ : ነጐድጓድ : አንስ : ጎበርኩ : ምስለ : ዘሚካኤል : በከመ : ይቤ : ወን
 ጌል : ለእግዚአብሔርስ : አልቦ : ዘርእዮ : ግሙራ : ወእመስ : አልቦ : ዘርእ
 ዮ : ግሙራ : መነኬ : ይመስል : እብል : ወይቤሎ : ንጉሥ : ጸናዕከኑ : በዝ :
 ቃል : ወይቤሎ : እወ : ጸናዕኩ : ወይቤሎ : ንጉሥ : ኢትትካነደኒኬ ። ወ
 ይቤ : ኢይትከሐደክ : ወይቤ : ንጉሥ : ስምዑ : ሊተ : ካህናተ : ደብተራ : ከ
 መ : ኢይትከሐደኒ : ወይቤልዎ : ሰማዕነ : ወይቤ : ንጉሥ : ክርስቶስ : ኢተ
 ሰገወኑ : ወኢተወልደኑ : በፍጹም : መልክዐ : ሰብእ : ኢልህቀኑ : በበ : ሕ
 ቅ : እስከ : ኮነ : ከመ : ዐቅመ : ብእሲ : ፍጹም ። ኢጸረኑ : ሕማመ : በእንቲ
 አነ : ኢተኩርዐኑ : ርእሶ : በሕለት ። ኢተሰቅለኑ : ዲበ : መስቀል ። ኢተቀ
 ነወኑ : እደዊሁ : ወእገሪሁ : በቅንዋት ። ኢሰትየኑ : ብሒአ : ምስለ : ሐሞ
 ት ። ኢጥዕመኑ : ሞተ : በሥጋ ። ወኢተረግዘኑ : ገቦሁ : በኩናት ። ወኢተቀ
 ብረኑ : ውስተ : / መቃብር ። ወኢተንሥኦኑ : እምውታን : ወኢዓርገኑ : ²
 ውስተ : ሰማያት ። ወኢነበረኑ : በየማነ : አብ ። ወእመስ : ነበረ : በየማነ :
 አብ : ወልደ : እግዚአብሔር : በፍጹም : መልክዐ : ሰብእ : ዘነሥኦ : እም
 ፍጹምት : ድንግል ። መልክዐ : አብ : ወመልክዐ : መንፈስ : ቅዱስ : ኢሥ
 ግዋን : ይመስልዎኑ : ለውእቱ : መልክዐ : ሰብእ : ፍጹም : ዘሀሎ : በወል
 ድ : ወሚመ : ኢይመስልዎ ።

ወሶበ : ስምዐ : ገማልያል : ደንገፀ : ወተጎፍረ : ወኢረከበ : ³ ፍኖተ : ነገ
 ር : ዘይመይጥ : ሎቱ : ለንጉሥ : ወይቤ : ካዕበ : ንጉሥ : ወእመስ : ትቤ : ኢ
 ይመስልዎ : ኮንከ : ውጹኦ : እምሕግ : ወኢይደልወከ : በዊኦ : ውስተ : ቤ
 ተ : ክርስቲያን : ወተመጥዎ : ሥጋሁ : ወደሙ : ለዘ : ተሠገወ : ጎይል ። እ
 ስመ : አባእከ : ተውሳከ : ዲበ : ሥላሴ : መልክዐ : ሰብእ : ዘኢይመስሎሙ : ለ

² MS ወኢ : ዓር”

³ MS ”ካበ :

መልክዐ : ⁴ አብ : ወለመልክዐ : መንፈስ : ቅዱስ : ወኮንከ : ሰታፌሆሙ :
 ለመረብዓን ። እስመ : ትቤ : በሕሊና : ስሕተትከ : ⁵ ዘአስረጸ : ሰይጣን :
 ውስተ : ልብከ ። ወልድሰ : በመልክዐ : መለኮቱ : ይመስሎሙ : ለአብ : ወ
 ለ : መንፈስ : ቅዱስ : ወበ : መልክዐ : ትስብእቱሰ : ኢይመስሎሙ ። ናሁኬ :
 ረሰይኮ : ክልኤ : አካለ : ለወልድ : ዋሕድ : ዘበእንቲአሁ : ይቤ : ዮሐንስ :
 ወንጌላዊ : ነጻሬ : ኅቡአት : ወነባቤ : ⁶ መለኮት ። ወውእቱ : ቃል : ሥጋ :
 ኮነ : ወኅደረ : ላዕሌነ : ወሰወረ : እምኔነ : ወርኢነ : ስብሐቲሁ : ከመ : ስብ
 ሐተ : ፩ዋሕድ : ለአቡሁ ። ናሁኬ : ወፃእከ : እምወንጌለ : መንግሥት : ዘ
 ይጸውዕ : መሃይምናነ : ኅበ : ከብካበ : ⁷ መርዓ : ሰማያዊ : ዘኢይኅልፍ ።
 ኅሥሦሙ : አንተሰ : ለማኅበረ : ከልቄዶን : ሱቱፋነ : ሃይማኖትከ : ከመ :
 ታንኰርኩር : ምስሌሆሙ : ውስተ : ቀላየ : ገሃነም : አመ : ይቤሎሙ : ወል
 ድ : ዋሕድ : ሐሩ : እምኔየ : ርጉማን : ውስተ : እሳት : ዘለዓለም : ዘድልው :
 ለሰይጣን : ወለመላእክቲሁ ። ንሕነሰ : ነአምንሂ : ወንሚህርሂ : ሥሉሰ : በ
 ግጻዌ : እንበለ : ተ/ውሳክ : ወ፩በምልክና : ወበ : ስልጣን : በንግሥ : ወ
 በምኩናን : እንበለ : ፍልጠት ። ለአብኒ : አልቦቱ : ⁸ ካልአ : መልክዐ : ዘእ
 ንበለ : መልክዐ : ሰብእ : እስመ : በአርአያሁ : ወበአምሳሊሁ : ገብሮ : ለሰ
 ብእ ። ወለወልድኒ : መልክዐ : ከመ : መልክዐ : አቡሁ : ውእቱ ። ወመልክዐ :
 መንፈስ : ቅዱስኒ : ከመ : መልክዐ : አብ : ወወልድ : ውእቱ ። ዕሩያን : በ
 አካል : እንበለ : ተገምሮ : ወስፋሐን : እንበለ : ተደንግኅ ። ፩ራእዮሙ : ወ፩
 ብርሃኖሙ : ወ፩መለኮቶሙ : ወ፩መንግሥቶሙ ። ወ፩ሕሊናሆሙ ።

ወወልድኒ : ፩ዘእምሥላሴ : ⁹ አመ : ፈቀደ : ይኩን : ሰብአ : ለመድኅኒተ :
 ዓለም : ኢኅደረ : ኅበ : ካልእ : ¹⁰ መልክዐ : ዘእንበለ : ኅበ : መልክዐ : ሰ
 ብእ : ዘገብረ : ቀዲሙ : በአርአያሁ : ወበአምሳሊሁ : ከመ : ይትፈጸም : ዘ
 ተብህለ : በኦሪት : ወይቤ : እግዚአብሔር : ናሁ : አዳም : ኮነ : ከመ : ፩እም
 ኔነ ። ናሁኬ : አቅደመ : እግዚአብሔር : ነጊረ : በእንተ : ተዋሕዶተ : ትስ
 ብእት : ምስለ : መለኮት ። ወዮሐንስኒ : ይቤ : በርእስ : መጽሐፉ : እንዘ :

4 MS ለመክዐ :

5 MS ፡፡ትትከ :

6 MS ፡፡በቤ :

7 MS ካ፡፡

8 MS ፡፡በቱ :

9 MS ፡፡ለሴ :

10 MS ከ፡፡

ያጎብር : ቃለ : ምስለ : አሪት ። ወውእቱ : ቃል : ሥጋ : ኮነ ። ወበእንተ : መ
 ልክዐ : ሥጋሁስ : ለአዳም : ዘይትገሰስ : ወዘይትረአይ : ዘከመ : ገብሮ : እግዚ
 አብሔር : በአርአያሁ : ወአምሳሊሁ : ታየድዕ : ቅድስት : አሪት : እንዘ : ትብል :
 ወይቤ : እግዚአብሔር : ንግበር : ሰብአ : በአርአያነ : ¹¹ ወበአምሳሊነ ። ወ
 ዓዲ : ይቤ : ወገብሮ : እግዚአብሔር : ለእንለ : እመሕያው : በአምሳለ : እ
 ግዚአብሔር ። ወካዕበ : ይቤ : እንዘ : ያጤይቅ : መልክዐ : ሥጋሁ : ለአዳ
 ም : ዘተገብረ : እመሬተ : ምድር : ከመ : አርአያሁ : ወአምሳሊሁ : ለእግዚ
 አብሔር : ውእቱ ። ወገብሮ : እግዚአብሔር : ለሰብእ : እምነ : መሬተ : ም
 ድር : ናሁኬ : ለመልክዐ : ሥጋሁ : ለአዳም : ዘገብሮ : እመሬተ : ምድር :
 ሰመዮ : እግዚአብሔር : አርአያሁ : ወአምሳሊሁ ። ወእምድኅረ : ገቢር : አ
 ትለወ : ንፍኅተ : እስመ : ይቤ : ወነፍኅ : ውስተ : ገጹ : መንፈስ : ሕይወት :
 ወኮነ : እንለ : እመሕያው : በመንፈስ : ¹² ሕይወት ። ወበመጽሐፈ : ኩፋ
 ሌኒ : እንዘ : ያርኢ : ከመ : መልክዐ : ሥጋሁ : ለአዳም : ዘተገብረ : በደመ :
 ነፍስ : ዘይመውት : ሶበ : ይትከዐው : ደሙ : በዘ : ኮነ : ቀትል : ተገብረ : በመ
 ልክዐ : እግዚአብሔር ። ይቤ : እ/ግዚአብሔር : እምውስተ : እደ : ኩሉ : ሰ
 ብእ : እትኅሠሶ : ለደመ : ሰብእ : ወኩሉ : ዘይክዑ : ደመ : ሰብእ : ወደሙ :
 ይትከዐው : እስመ : በመልክዐ : እግዚአብሔር : ገብሮ : ለአዳም : ወሐዋ
 ርያትሂ : ፲ወ፪ምስለ : ጳውሎስ : ሱታፌሆሙ : ¹³ ኮኑ : ስምዐ ። ከመ :
 ኩሉ : መልክዐ : ሥጋ : ሰብእ : ተገብረ : በመልክዐ : እግዚአብሔር : ወይ
 ቤሉ : በዲድስቅልያሆሙ ። ወባሕቱ : ኢመፍትው : ለነ : ንላጺ : ጽሕመነ :
 ወኢንወልጥ : ¹⁴ ፍጥረተ : ብእሲ : ውስተ : ካልእ : ግዕዝ : ወእመሰ : ትገ
 ብር : ከመዝ : ኮንከ : ውፁኣ : እምኅግ : ወርኅቀ : እምእግዚአብሔር : ዘፈ
 ጠረከ : በአርአያሁ : ወበአምሳሊሁ ። ¹⁵ ወጳውሎስኒ : በመልእክቱ : ለብ
 ሔረ : ቆሮንቶስ : ቀዳማይ : እንዘ : ያርኢ : ከመ : መልክዐ : ሥጋሁ : ለብ
 እሲ : ተገብረ : በመልክዐ : እግዚአብሔር : ይቤ : ወብእሲኒ : ኢኮነ : ርቱዕ :
 ይትገልበብ : ርእሶ : ሶበ : ይጼሊ : እስመ : አምሳሉ : ወአርአያሁ : ለእግዚ
 አብሔር : ውእቱ ።

11 MS "የነ :

12 MS "ሱ (?)

13 MS ሱተ"

14 MS ወኢ : ን"

15 MS "ሰሊሁ ።

ናሁኬ : ነገራ : መጽሐፍተ : ¹⁶ ብሊት : ወሐዳስ : ከመ : መልክዐ : ሥጋ
ሁ : ለሰብእ : ዘይትረኣይ : ወዘይትገሰስ : ተገብረ : በመልክዐ : እግዚአብ
ሔር : ኅቡእ : ዘኢያስተርኢ : ወኢይትገሰስ : ለባሕርየ : መለኮቱስ : ለአም
ላክነ : አልቦ : ዘርእዮ : ግሙራ : በግርማ : መለኮቱ ። በከመ : ይቤ : ዮሐ
ንስ : ወልደ : ነጐድጓድ : ለእግዚአብሔርስ : አልቦ : ዘርእዮ : ግሙራ ። ወ
ለሊሁኒ : ወልደ : እግዚአብሔር : ይቤ : እንዘ : ይነግር : በእንተ : ባሕርየ :
መለኮቱ : ለአቡሁ : ዘኢርእዮ : ወኢመኑሂ ። ወአልቦ : ዘርእዮ : ለእግዚአብ
ሔር : አብ : ዘእንበለ : ዘእምኅቤሁ : ለእግዚአብሔር : ውእቱ : ወውእቱ :
ርእዮ : ለአብ : ወበእንተ : ¹⁷ መልክዐ : መለኮቱስ : ለአቡሁ : ከመ : ይመስ
ሎ : ለመልክዐ : ሰብእ : ዘለብሶ : ወልድ ። ይቤ : እንዘ : ያርኢ : ¹⁸ አመ : ይ
ቤሎ : ፊልጶስ : እግዚአ : አርእየናሁ : ለአብ : ወይአክለነ : ወይቤሎ : እግ
ዚእ : ኢያሱስ : መጠነዝ : መዋዕለ : ሀሎኩ : ምስሌክሙ : ወኢየእመርክሙ
ኒ : (sic) ፊልጶስ : ዘርእየ : ኪያየ : ርእዮ : ለአቡየ ።

ጎድጉኬ : ዘንተ : ትምህርተ : እለ : ትብሉ : ኢተገብረ : መልክዐ : ሥጋ
ሁ : ለአዳም : በመልክዐ : እግዚአብሔር ። መልክዐ : ሥጋሁስ : ለአዳም : አር
አያሁ : ወአምሳሊሁ : ለእግዚአብሔር : ውእቱ ። ወንዑ : አሚነነ : በአሐቲ :
f. 51' ሃይማኖት : / ወአርዩነ : ልበ : በ፩ሕሊና : በከመ : ይቤ : ሐዋርያ : ወማሕ
ለቅቱስ : ለኩሉ : ከመ : ተአርዩ : ልበ : በአሐዱ : ሕሊና ። ንጸውዖ : ለዮሐ
ንስ : ወንጌላዊ : እንዘ : ንብል : በ፩ቃል : ነዓ : ኅቤነ : ዮም : አመ : በዐ
ልክ : ዮሐንስ : ወልደ : ነጐድጓድ : ዮሐንስ : ቴዎኅሎስ : ዮሐንስ : አቡቀለ
ምሲስ : ዮሐንስ : ፍቁረ : እግዚእ : ወነቢይ : ረአዬ : ኅቡአት ። ዮሐንስ : ድን
ግል : ወካህን : ነዓ : ኅቤነ : ዮም : በዛቲ : ዕለት : ዐባይ : በዐልክ : ከመ : ትጸ
ግወነ : በረከተክ : ለእለ : ንጹውዕ : ስመክ : ወለእለ : ንገብር : ተዝካረክ ።
ነዓ : ኅቤነ : ዮም : ከመ : ትመጥወነ : ፈቲተክ : ኅብስተ : ሕይወት : በእደ
ዊክ : ቅዱሳት : ወቀዲሐክ : ደመ : መለኮት : ለዘ : በልዖ : ወለዘ : ሰትዮ : ዘ
ይሁብ : ሕይወተ : ዘለዓለም ። በከመ : ይቤ : እግዚእክ : ዘበልዐ : ሥጋየ :
ወሰትየ : ደምየ : ቦሕይወተ : ዘለዓለም : ወአነ : አነሥእ : በደኅሪት : ዕለት ።

16 MS ግት :

17 MS ወቢግ (?)

18 The sentence is probably corrupt.

ዘሎቱ ፡ ስብሐት ፡ ምስለ ፡ ጌር ፡ አቡሁ ፡ ወመንፈስ ፡ ቅዱስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ንግባእኬ ፡ ኀበ ፡ ቀዳሚ ፡ ነገር ፡ በእንተ ፡ ዕልወቱ ፡ ለዘሚካኤል ፡ ከመ ፡ ንንግር ፡ ዘለፋሁ ፡ እስመ ፡ ክሕደ ፡ ገጸ ፡ ሥላሴ ፡ ወይቤ ፡ አልቦቱ ፡ መልክዐ ፡ ለእግዚአብሔር ፡ ወሰብእኒ ፡ ኢተገብረ ፡ በመልክዐ ፡ እግዚአብሔር ። ወበእንተዝ ፡ ይቤ ፡ በዕበደ ፡ ልቡ ፡ በውስተ ፡ ጸሎት ፡ ዘሠርዐ ፡ በቤተ ፡ ክርስቲያኑ ። ወእንዝ ፡ ይቄድስ ፡ ይብል ፡ ፫ጊዜ ፡ ቅዱስ ፡ ቅዱስ ፡ ቅዱስ ፡ በከመ ፡ ሰምዐ ፡ እምነበ ፡ ነቢያት ፡ እለ ፡ ጸሐፉ ፡ ሰሚዖሙ ፡ እንዝ ፡ ይቄድስዎ ፡ መላእክት ፡ ሥልሰ ፡ ለሥሉስ ፡ ቅዱስ ። ወውእቱስ ፡ ኢይአምን ፡ ሥላሴሁ ፡ ለስሉስ ፡ በግጻዌ ፡ ወበመልክዐ ። ወእንዝ ፡ ይትካሓዶ ፡ ለሥሉስ ፡ ቅዱስ ፡ ለዘ ፡ ይቤ ፡ ንግበር ፡ ሰብአ ፡ በኦርአያነ ፡ ወበ ፡ አምሳሊነ ፡ ከመ ፡ ናእምር ፡ ንሕነ ፡ ከመ ፡ በመልክዐ ፡ እግዚአብሔር ፡ ተፈጠርነ ። ዘሚካኤልሰ ፡ ዕልው ፡ እንዘ ፡ ይክሕድ ፡ መልክዐ ፡ እግዚአብሔር ፡ ዘሀሎ ፡ ላዕለ ፡ ሰብእ ። ይቤ ፡ በኦርእዮ ፡ ፍጥረታት ፡ ኢይትማሰል ። ወካዕበ ፡ እንዝ ፡ ይክሕድ ፡ ግጻዌ ፡ ሥላሴ ፡ ይቤ ፡ ወበአገጽዎ ፡ ኢይትካህል ።

f. 51^v ወእመሰ ፡ አልቦቱ ፡ መልክዐ ፡ ለእግዚአብሔር ፡ በመልክዐ ፡ መኑኬ ፡ ኀደረ ፡ ወልደ ፡ እግዚአብሔር ፡ ውስተ ፡ ማኅፀና ፡ ለድንግል ፡ ወበመልክዐ ፡ መኑ ፡ ለብሶ ፡ ለመልክዐ ፡ ሰብእ ። ወእመሰ ፡ ካልእ ፡ መልክዐ ፡ መለኮቱ ። ለወልደ ፡ እግዚአብሔር ፡ ወካልእ ፡ መልክዐ ፡ ትስብእቱ ፡ ወለእመ ፡ ኢተዋሐደ ፡ መልክዐ ፡ መለኮቱ ፡ ወትስብእቱ ፡ ለወልደ ፡ እግዚአብሔር ። በከመ ፡ ይቤ ፡ ዘሚካኤል ፡ ዕልው ፡ ናሁኬ ፡ ተወሰከ ፡ ¹⁹ ዲበ ፡ ሥላሴ ፡ ራብዐይ ፡ መልክዐ ፡ ትስብእት ። ወንሕነስ ፡ ደቂቀ ፡ ትምህርቶሙ ፡ ለነቢያት ፡ ወለሐዋርያት ፡ ንብል ፡ ገብሮ ፡ ለአዳም ፡ ቀዲሙ ፡ በመልክዐ ፡ መለኮቱ ፡ በኦርአያሁ ፡ ወበአምሳሊሁ ። ወአመ ፡ ፈቀደ ፡ ተሰብአ ፡ ለብስ ፡ እማርያም ፡ መልክዐ ፡ ሰብእ ፡ ዘገብረ ፡ ቀዲሙ ፡ በኦርአያሁ ፡ ወበአምሳሊሁ ፡ ወኮነ ፡ ፩አካለ ፡ በመለኮቱ ፡ ወበ ፡ ትስብእቱ ።

ወከመሰ ፡ ገብሮ ፡ ለአዳም ፡ በኦርአያሁ ፡ ወበአምሳሊሁ ፡ እም፬ጠባይዕ ፡ ስማዕ ፡ ዘይቤ ፡ በመጽሐፈ ፡ መቃብያን ፡ ወነሥኦ ፡ እመሬተ ፡ ምድር ፡ በእደዊሁ ፡ ቅዱሳት ፡ ወቶስሐ ፡ ማየ ፡ ወእሳተ ፡ ወነፋስ ፡ ወፈጠሮ ፡ ለአዳም ፡ በ

ዘዚአሁ : አርአያ : ወአምሳል ። ውእተኬ : አርአያ : ወአምሳል : ዘገብረ : በእደዊሁ : እም፬ጠባይዕ : ለብሰ : ወልደ : እግዚአብሔር : እማርያም ። ምስለ : መንፈስ : ሕይወት : ነባቢ : ወለባዊ : ወበውእቱ : አርአያ : ወአምሳል : ሥጋ : ወደም : ወወጽም : ወጸጉር : ወአስራው : ዐርገ : ሰማያተ : ወነበረ : በየማነ : አቡሁ : ጎበ : ዘይመስሎ : በአርአያ : ወበመልክዕ : በከመ : ይቤ : ጳውሎስ : ለሰብአ : ፊልጵስዩስ : ዝውእቱ : አርአያ : ገጹ : ለእግዚአብሔር : ወንሕነስ : አመነ : ከመ : መልክዕ : አብ : መልክዕ : ወልድ : ወመልክዕ : መንፈስ : ቅዱስ : በበግጻዊሁ ። ወለነኒ : ፈጠረነ : በአርአያሁ : ወበአምሳሊሁ : ሎቱ : ስብሐት : ለዓለመ : ዓለም : አሜን ።

ወዓዲ : ይቤ : ዘሚካኤል : ዕልው : ምስለ : ዓጽቃ : መስተካሕድ : ይመጽእ : ወልድ : እንዘ : ያስተርኢ : በሥጋዊሁ : አብሰ : ወመንፈስ : ቅዱስ : ኢያስተርእዩ : ወኢይትዐወቁ : ዘእንበለ : በሕሊና : ወዘንተ : ይብሉ : እንዘ : የዐቢዩ : አበ : ወመንፈስ : ቅዱስ : እምወልድ : ኢለቢዎሙ : ከመ : ዕሩያን : ²⁰ እሙንቱ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ዘእንበለ : ፍልጠት ። ወምሉአን : ዘእንበለ : ሕጻት ። ወንሕነስ : ነአምን : ምጽአቶ : ለወልድ : ምስለ : አቡሁ : ወቅዱስ : መንፈሱ : ይኰንን : ሕያዋነ : ²¹ ወምውታነ ። በከመ : ይቤ : እግዚእነ : በማቴዎስ : / ወንጌላዊ ። ትሬእይዎ : ለወል[ደ :] እንለ : እመሕያው : እንዘ : ይነብ[ር :] በየማነ : ጎይል : ወእንዘ : ይመ[ጽ]እ : በደመና : ሰማይ ። ወዓዲ : ይቤ : [በ]ማርቆስ : ወንጌላዊ : ወናሁ : ት[ሬ]እይዎ : ለወልደ : እንለ : እመሕያ[ው] : እንዘ : ይነብር : በየማነ : ጎይል ። ወይመጽእ : በደመና : ሰማይ ። [ወ]ካዕበ : ይቤ : በሉቃስ : ወንጌላ[ዊ] : እምደእዜስ : ትሬእይዎ : ለወል[ደ] : እንለ : እመሕያው : ይነብር : [በ]የማነ : ጎይል : እግዚአብሔር ።

ወበእንተሂ : አስተርእዮተ : መለ[ኮ]ቱ : ለክርስቶስ : ይብሉ : እሉ : ዕል[ዋ]ን : በአርሰሐስሐ : ልቦሙ : ወ[መ]ለኮትስ : ኢያስተርኢ : ግሙራ : [ዘ]እንበለ : ሥጋ : ባሕቲቱ : ዘነሥ[ኦ] : እምኔነ ። ወዘንተ : ይሚህሩ : [ለ]ውሉደ : ቤተ : ክርስቲያን : ተመ[ሲ]ሎሙ : ልብዋነ : መጽሐፍ ። [እ]ስመ : ተደብየ : አዕይንተ : ልቦሙ : [በጸበለ :] ስሕተቱ : ለሰይጣን : ከ[መ : ኢይርኦ]ዩ : ወኢያእምሩ : ዘ[ተብህለ] : በሲኖዶስ : ዘበጁወ፯[ት]እዛዝ : እንተ :

20 MS ዕሩያነ :

21 MS ሕዎያነ , with ዎ inserted later.

ይእቲ : ተፈሥሐ : [ውሉ]ድን ። በእንተ : አስተርእዮ[ተ] : መለኮቱ : በአም
 ጣን : ይክሉ : [ይ]ርአይዎ : ፍጡራን : ወአኮ : በ[ፍ]ጹም : ግርማ : መለኮቱ ።
 ወኢ[ይ]ግበሩ : ግብረ : በበዐለ : ኤጲ[ፋ]ንያ : እስመ : በይእቲ : ዕለት :
 አ[ስ]ተርአየ : መለኮቱ : ለክርስቶ[ስ] ። ወዓዲ : ይቤ : በስምዖን : ቀ
 ነ[ና]ዊ : ወያዕርፉ : በዕለተ : ተወለ[ጠ] : ራእዩ : በደብረ : ታቦር ። ወአስተ
 ርአየ : እግዚእን : ክርስቶስ ። ወ[አ]ርአየን : ስብሐተ : መለኮቱ : ወርኢናሁ :
 ንሕን : ሐዋርያት : ሙሴ : ወኤልያስ : ይትናገርዎ ። ወካዕበ : ይቤ : በስም
 ዖን : ቀነናዊ : ወያዕርፉ : በዕለተ : ተወለጠ : ራእዩ : እስመ : በደብረ : ታቦ
 ር : አስተርአየ : እግዚእን : ክርስቶስ : ወአርአየን : ስብሐተ : መለኮቱ ። ወ
 ርኢናሁ : ንሕን : ሐዋርያት : ምስለ : ሙሴ : ወኤልያስ ። ወንሕነሰ : ንብል :
 መለኮት : ዘአብ : ወወልድ : ወመንፈስ : ቅዱስ : ፩ውእቱ : ወበዕለተ : ም
 ጽአቱሂ : ያስተርኢ : ገሃደ : መለኮተ : ሥላሴ : ቅዱስ : እንዘ : ኢይትፈለጥ :
 ትስብእተ : ወልድ : እመለኮት : ወእንዘ : ኢይትሌለይ : መለኮተ : አብ : ወመ
 ንፈስ : ቅዱስ : እመለኮተ : ወልድ ።

ወበእንተ : ዝኬ : ነአምን : ምጽአቶ : ለወልድ : ምስለ : አቡሁ : ወቅዱ
 ስ : መንፈሱ ። ከመ : ይኩንን : ሕያዋን : ወምውታን : ወአልቦ : ማሕለቅተ :
 ለመንግሥቱ ። ይክፍሎኬ : ቁመተ : በየማኑ : ምስለ : ኩሎሙ : ቡሩካን :
 አቡሁ : ለመሲሕን : ዘርአ : ያዕቆብ : ወስመ : መንግሥቱ : ቁስጠንጢኖስ :
 ምስለ : ኩልን : ሠራዊቱ : እለ : ዐቀብን : ትእዛዛቲሁ ። ²² ወያቅርበን : አም
 ኃ : ለሥሉስ : ቅዱስ : አምላክን ። እንዘ : ያስተርኢ : ወይትሌዓል : ስብሐተ :
 መንግሥቱ : ዲቤን : ከመ : ይእዜ : አሜሃኒ ። ወይትፈጸም : ላዕሌሁ : ዘተብ
 ህለ : ብፁዕ : ዘቦ : ዘርአ : በጽዮን : ወአብያተ : በኢየሩሳሌም ። አሜን ።

f. 52^v

ወለእሉሰ : ሰብእ : ዕልዋን : እለ : ይብሉ : ይመጽእ : / ወልድ : እንዘ :
 ያስተርኢ : በዐቅመ : ትስብእቱ ። አብሰ : ወመንፈስ : ቅዱስ : ኢይት
 አመሩ : ዘእንበለ : በሕሊና : እስመ : ምሉአን : እሙንቱ : በኩለሄ : ወ
 ኢያስተርእዩ : ግሙራ ። ይርከቡኬ : መክፈልተ : ምስለ : ኩሎሙ : ረሲዓ
 ን ። እለ : ይቀውሙ : በፀጋሙ : ምስለ : ሰይጣን : መልአኮሙ : አሜን ። ወ
 ይበሎሙ : ሐሩ : እምኔየ : ርጉማን : ውስተ : እሳት : ዘለዓለም : አሜን : አ
 ሜን : ለይኩን ።

III. *Translation of the text : EMMML 1480, ff. 48^r-52^v*

f. 48^r Reading for the 4th (of the month) of *Tərr**

In the name of God the Father who is not separated from the Son and the Holy Spirit, in the name of God the Son who is not separated from the Father and the Holy Spirit, and in the name of God the Holy Spirit, Paraclete, who is not separated from the Father and the Son.

All of us Christians were baptized by invoking these names of the Trinity in order to convert from being worldly into being heavenly, from being bodily into being spiritual, and from being children of Adam into being children of God because power is given to us, the faithful, to be children of God as John son of Thunder said in his holy Gospel, "But to all who received him, who believed in him, he gave power to become children of God, who believed in his name, who were not of the blood nor of the will of the lust of flesh nor of the pleasure of man but born from God"¹. With these names of the Trinity, we write a homily of John son of Thunder.

Homily of John the Apocalypst, homily of John the Theologus, seer of mysteries, who sat in the bosom of fire and was loved by him more than his brothers the Apostles, who deserved to feel with his hands the Son of God whom the Cherubim and the Seraphim cannot touch with (their) hands of fire. The same John said, "This was from the beginning, which we have heard, which we have seen, which we have perceived and which our hands have felt"². And the Son of God, while on the cross, called John the son of his Mother Mary, because of his great love for him because of his virginity and the sanctity with which he himself rewarded him. Mary the Mother of God in the flesh of man, for whom the whole world cannot be even as much as the dust of her shoes, was called the Mother of John. She, whom the diligent of heaven stretch their wings of flame to cover, was called the mother of John by the mouth of her only Son because John received (more) favour than the others from the Lord Jesus. She, to whose twofold virginity — her virginity in mind and virginity in body — all creatures in heaven, on earth, under the earth, in the sea, and all that are in them subjugated themselves, was called the mother of John because John was beloved by her and by her Son more than the others. Blessed you are, O John, whose mother Mary your Lady was called; she did not bear you in flesh as she bore her only Son in her virginity without seed, but in love and thus was

* This is the day on which St. John the Evangelist is commemorated in the Ethiopian Orthodox Church. In today's calendar (1982), the 4th of *Tərr* falls on the 12th of January.

1 Cf., Jn. 1, 11-13.

2 Cf., 1. Jn. 1, 1.

called your mother by the goodness of your Lord who loved you from the very beginning more than the others, (your Lord) who clasped you to his bosom at meal time. Furthermore, he did not decrease his love for you (even) at the time of * his passion; while he was nailed on the cross, he gave you his Mother as a refuge saying, "Behold your Son"³. To you, too, he said, "Behold your mother"⁴. Behold, we know that he loves you more than anyone else because to you alone he gave a refuge to his Mother at the time of his passion, while the sister of his Mother and Mary (mother) of Cleopas and Mary Magdalene were standing with you. O John, virgin and priest, come to us today and give us of the milk of your Gospel to drink. We seek you and inquire of you; tell us, what does it mean what you said in your Gospel, "No one has ever seen God; the only Son, who is in the bosom of his Father, told us"⁵? For on the basis of these word(s), Zāmika'el, Gāmalāyal and 'Aṣqa said :

God has no form like man's. God did not create in his image and likeness the form of Adam's body, which is palpable and visible. The image of God and his likeness are an invisible spirit which was breathed upon Adam's face. As John said in his Gospel, "No one has ever seen God". Surely, God is invisible and has no form which man may know; he alone knows his image. The soul, too, has no form which man may know and so is invisible because it is the likeness of God.

But you, O John, you did not say that God has no form, as these do, but rather, "No one has ever seen God". Your words are true; no one has ever seen God in his perfect terrifying divinity. But the nature of his invisible divinity has form like man's. Because of the natural invisibility of his divinity, the pure Evangelist truly said, "No one has ever seen God". God himself said to Moses — when he said to him : "Show me your glory"⁶, — "You cannot see my face; for no man shall see my face and live"⁷. Paul, too, said about the nature of the divinity of our God which is invisible and unknown to people and to the angels : "God is invisible ever since the creation of the world. But he is perceived; we know him from his deed. However, he alone knows his Godhead so that they shall find nothing to argue with him"⁸. Furthermore, Paul said to Timothy, "Keep the commandment of God unstained until the coming of our Lord Jesus Christ who shall appear at the proper time, who alone is blessed and mighty, King of kings and Lord of lords and God of gods. In him there is light that shall not be extinguished

3 John 19, 26.

4 John 19, 27.

5 John 1, 18.

6 Ex. 33, 18.

7 Ex. 33, 20.

8 Cf., Rom. 1, 20.

which is from the time before the world, he, whom no man has ever seen or can see, to whom is glory and power for ever. Amen”⁹. The soul, too, has form like the form of its flesh; it is not formless.

*f. 49^r Zāmika`el said * before the King and the clergy of the Tabernacle (at the royal camp), “God has no form like the form of man”. The King quoted from the *Orit*¹⁰, (the Books of) the Prophets, the Gospel and the Epistles, (showing) that God has a form like that of man for he created man in his image and likeness. Then the King said to Gāmäləyal, “Now, judge between Us and Zāmika`el on the basis of what you have heard”. While (the following people) were listening: *Qäsis haşäy*¹¹ Zäkkarəyas; *Şānarəg masäre*¹² Täsfa Mäsqäl; *Liqa däbtära*¹³ Bifamon; *‘Aqqabe Sä`at*¹⁴ Amməha Ləşəyon; *G^wetot zä-däbtära*¹⁵; Kirakos, Bəhaylä Şəyon, ‘Amdä Mika`el, Zär`a Haymanot, Yoḥanni and his brother Barok; *Gäbare Səmmayat*¹⁶; Gäbrä Iyyäsus, Həzbä Anbəsa, Həzbä Şəyon and Nə`ammən Bā`ab; *G^wetot zä-diyaqonat*¹⁷; Tātəmqä Mädhən, Täklä Iyyäsus, Gäbrä Mənfäs Qəddus, Samu`el, Aybas (?), Əkə`ab (?), Zena Gäbrə`el, Gäd(d)ä Anbəsa and Bəhaylä Giyorgis; all the deacons; all the clergy of the Tabernacle; the custodian(s) of the church: *G^wetot Krəstos Hare and Fere Mäsqäl*; from the Egyptians: Yoḥannəs of Bärara¹⁸ of the Monastery of Däbrä Əstifanos¹⁹ and Fädlällä²⁰

9 Cf., 1 Tim. 6, 14-16.

10 “The Law”, or “Octateuch”; see Ro. 2, 18ff.

11 Father Confessor; found almost in every chronicle of Ethiopian Emperors.

12 Probably another form for *Şərag masäre*; elsewhere, f. 109^r: *Şānargi* ... and *Zānargi* ...

13 “Prevost of the Tabernacle”, a title not known today.

14 “Time Keeper” for the Emperor’s Schedules? Although he resides at the Emperor’s camp apparently being in charge of ecclesiastical matters — he was the official head or abbot of the Monastery of Däbrä Hayq; for Amməha Ləşəyon, see J. Perruchon (ed.) *Les Chroniques de Zar`a Yä`eqəb et de Ba`eda Märyām*, Paris 1893, p. 7, and Taddesse Tamrat, “The Abbots of Däbrä-Hayq 1248-1535”, *Journal of Ethiopian Studies*, vol. 8, no. 1 (1920), p. 108.

15 Presumably “Seniors of the *Däbtära* or the priests serving at the chapel of the Royal Camp, the Tabernacle.

16 Probably, “Social workers”, according to the *Sinodos, Täfäśśəhu wəluḍənä*, no. 17, e.g. Cod. Borg. 2, f. 12^{rv}. For a description of Cod. Borg. 2, see S. Grébaut and E. Tisserant, *Codices Aethiopici Vaticani et Borgiani Barberiniani Orientalis 2 Rossianus 865*, Bybliotheca Vaticani 1935, pp. 767-782.

17 Apparently “Senior deacons” comparable to *G^wetot zä-däbtära* see n. 15 above. Tātəmqä Mädhən is mentioned elsewhere as a witness against Gāmäləyal who was accused by the Emperor of anti-Maryam heresy, Getatchew Haile, “A Preliminary”, p. 218.

18 There were, apparently, two places by the same name one of which was a daughter church/monastery of Däbrä Əstifanos, or else we have to assume that Yoḥannəs belonged equally to Bärara as well as Däbrä Əstifanos. For the identity of Bärara one of which is in Amhara land like Hayq, see Ludolf, *Historia Aethiopica*, Frankfurt, 1681, L.I.C.3; and I. Guidi (ed.) *Annales Regis Iyāsus I (Adyām Sagad)*, CSCO vol. 24, script. aeth., t. 7 (1961), p. 78; for Bärara in the south, see O. G. S. Crawford, *Ethiopian Itineraries c. 1400-1524*, Hakuyt Society, 1958, pp. 84-86.

19 Hayq.

20 فضل الله.

the Egyptian; ʿEṣṭifanos the *Nəburä əd* of Simäy [i.e. Šime/Šimäy] Yəṭbaräk the *Nəburä əd* of Wägi; and Fəre Kahən, the (choir) director of Däbrä Nəgʷädgʷad²¹, Gämäləyal said, "I agree with Zämika'el as the Gospel said: 'No one has ever seen God'; whom shall I say he looks like, if no one has ever seen him?" The King said to him, "Do you abide by this statement?" He said to him, "Yes, I do". The King said, "Listen for me²², O clergy of the Tabernacle, that he may not deny". They said "We have heard". Then the King said:

Wasn't Christ incarnated? Wasn't he born in a perfect form of man? Didn't he grow up gradually to the size of perfect man? Didn't he bear passion for our sake? Wasn't he hit on the head with reeds? Wasn't he crucified on the cross? Wasn't he nailed by his hands and feet? Didn't he drink vinegar with gall? Didn't he taste death in flesh? Wasn't he pierced on his side with a spear? Wasn't he buried in * a tomb? Didn't he rise from the dead? Didn't he ascend to heaven? Didn't he sit on the right side of the Father? If the Son of God is sitting on the side of the Father in a perfect form of man, which he took from the perfect Virgin, do the forms of the Father and the Holy Spirit, who were not incarnated, resemble the perfect form of man which is manifested in the Son or they do not resemble it?

*f. 49^v

When Gämäləyal heard (this), he was terrified and was put to shame. He did not know how to reply to the King. The King added:

If you say, "They do not resemble it", you have alienated yourself from the (Christian) law and you are not allowed to enter into the church and take the body and blood of the incarnated Power because you added to the Trinity a form of a man that does not resemble the forms of the Father and the Holy Spirit; you (thus) became a member of the Quadrinitarians because you say in your mistaken thought which Satan produced from your heart, "In the form of his divinity, the Son resembles the Father and the Holy Spirit, but in his human form he does not resemble them". Behold, you made the only Son into two persons, about whom John the Evangelist, seer of mysteries and the Theologus, said, "And that word became flesh and dwelt in us and hid from us. We have beheld his glory, as the glory of one who is an only one for his Father"²³. Behold, you have alienated yourself from the Gospel of the Kingdom which invited the faithful to the wedding of the heavenly bride, which does not pass. Look for the Chalcedonians, who share your belief, to roll down with them into the depth of hell when the only Son shall say to them, "Depart from me, you cursed, into the eternal fire prepared for Satan and his angels"²⁴.

*f. 50^r

But we believe in and teach (his) Trinity in personification, without * addition, and unity in rulership, authority, reign and governorship, without separation. The Father has no form different from the form of man because he created man in his image and his likeness; the Son's form, too, is like that of the Father; and the form of the Holy

21 Most probably the church built by Zār'a Ya'āqob, Perruchon, *Les Chroniques*, pp. 52-53 and 83-84.

22 I.e., "Be my witnesses".

23 Cf., John 1, 14.

24 Mat. 25, 41.

Spirit is like those of the Father and the Son. They are equal in hypostasis without infusion and wide without limitation. They look alike²⁵; their light is one; their divinity is one; their kingdom is one; and their thought is one.

When the Son, one in the Trinity, willed to become a man for the salvation of the world, he did not dwell in another form but in the form of man which he created before in his image and likeness, so that what has been said in the *Orit* might be fulfilled, "And God said, 'Behold Adam has become like one of us'"²⁶. Behold, God foretold the union of the humanity with the divinity. John, too, said at the beginning of his Gospel²⁷, making (his) word agree with that of the *Orit*, "And the word became flesh"²⁸. Concerning (the fact) that God created the form of the palpable and visible body of Adam in his image and likeness, the holy *Orit* makes it known saying, "And God said, 'Let us make man in our image and likeness'"²⁹. It also says, "So God created man in the likeness of God"³⁰. Furthermore, it says, to show that the form of the body of Adam which was created from the earth from the ground was the image and likeness of God, "And God made man of the earth from the ground"³¹. Behold, God called the form of the body of Adam, which he made from the earth from the ground, his image and likeness. Having created, he breathed on him, because it says, "He breathed into his face the breath of life; and he became a living being, through the spirit of life"³². To show that the form of the body of Adam, who was created with a soul of the blood that dies when his blood is shed when slain, is made after his form, God said in the Book of Jubilees, * "I shall demand the blood of man from everyone. He who sheds blood shall his blood be shed, because he created Adam in the form of God"³³. The twelve Apostles, too, including Paul who is their partner, testified that every member of the body of man was formed after God's form, they said in their *Didəsqəlaya*³⁴, "Moreover, it is not proper that we shave our beard nor change the nature of man to another mode. If you do so, you alienate yourself from the (Christian) law and become far from God who created you in his image

*f. 50v

25 Lit., "Their appearance is one".

26 Gen. 3, 22.

27 Lit., "book".

28 Jn. 1, 14.

29 Gen. 1, 26.

30 Cf., Gen. 1, 27.

31 Gen. 2, 7.

32 *Ibid.*

33 Jub. 7, 13; according to G. Schodde (tr.), *The Book of Jubilees*, Oberlin, Ohio 1888, p. 22, it is in Jub. 6, 7; and to R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. II, Oxford 1913, p. 21, Jub. 6, 7-8.

34 The Ethiopic *Didascalia*.

and likeness”³⁵. And to show that the form of the body of man was formed after the image of God, Paul said in his first Epistle to the country of Corinth, “As for man, it is not right that he cover his head when he prays, for he is the likeness and image of God”³⁶.

Behold, the Scriptures of the Old and New Testaments tell that the form of the body of man which can be seen and felt was formed after God's image which is hidden, invisible and impalpable. As for God in his natural divinity, no one has ever seen him in the glory of his divinity, as John son of Thunder said, “No one has ever seen God”³⁷. When speaking about the nature of the divinity of his Father whom no one has seen, the Son of God himself said, “No one has seen God the Father except him who is from God; he has seen the Father”³⁸. As for the form of man in which the Son was incarnated³⁹, he said — when Philip said, “Lord, show us the Father and that shall satisfy us”, and when the Lord Jesus answered him — “Have I been with you so long and yet you do not know me, Philip? He who has seen me has seen my Father”⁴⁰.

*f. 51^r Abandon, therefore, this teaching which you say, “The form of the body of Adam was not formed after God's”. The form of the body of Adam is the image and the likeness of God. Come, believing in one Faith * — Join us from the heart in one thought as the Apostle said, “And the end of everything is that you join heart in one thought”⁴¹. — let us invoke John the Evangelist saying in one voice: Come to us today, on your holy day, O John son of Thunder, John Theologus, John the Apoclypt, John the beloved of the Lord, the prophet and the seer of mysteries, John the virgin and the priest. Come to us today, this great day, your holy day, to grant your blessing on us who invoke you and who celebrate your commemoration. Come to us today to give us the bread of life, breaking with your holy hands and preparing the blood of the divinity, which give eternal life to him who eats it and drinks it as your Lord said, “He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day”⁴². (So said the Son) for whom be praise with his good Father and the Holy Spirit, from eternity to eternity. Amen.

35 Introduction of the *Didasqäläyq*; see Thomas Pell Platt (ed.), *The Ethiopic Didascalia; or the Ethiopic Version of the Apostolical Constitutions Received in the Church of Abyssinia*, London 1834, p. 7.

36 Cf., 1 Cor. 11, 7.

37 John 1, 18.

38 Cf., John 6, 46.

39 Lit., “which the Son put on”.

40 Jn. 14, 8-9.

41 Cf., 1 Pet. 3, 8.

42 John 6, 54.

Now let us come back to the earlier theme, to the heresy of Zāmika'el, to refute him because he denied the person(s) of the Trinity. He said, "God has no form and man is not formed after God's". He said (this) in the foolishness of his heart in the prayer which he ordered in his church. When he sanctifies, he says three times, "Holy, holy, holy", as he heard (it) from (the Books of) the Prophets who (so) wrote, having heard when the angels sanctify the Holy Trinity three times. But he himself does not believe in the trinity of the Trinity in person(s) and form(s), but he denies the Holy Trinity who said, "Let us make man in our image and likeness"⁴³, so that we may know that we were created after God's form. But Zāmika'el the heretic, denying God's form which is manifested in man, said, "He should not be likened to the image of creatures". Furthermore, denying the person(s) of the Trinity, he said, "It is impossible to personify (the Trinity)".

If God has no form, after whose form did the Son of God dwell in the womb of the Virgin? And after whose form did he take⁴⁴ the form of man? If the form of the divinity of the Son of God is different from that of his humanity, and if the form(s) of the divinity and humanity of the Son of God are not united, * as Zāmika'el the heretic says, behold, a fourth form, (that) of humanity, is added on the Trinity. As for us, the children of teaching of the Prophets and the Apostles, we say :

He first created Adam at the ancient time in the form of his divinity, in his image and likeness. When he willed to be incarnated, he took from Mary the form of man which he earlier made in his image and likeness and became one hypostasis in his divinity and humanity.

As for making Adam in his image and likeness from the four elements, listen to what is said in the book of Maccabees, "He took (a piece) from the earth from the ground with his holy hands and mixed (it with) water, fire and wind and created Adam in his own image and likeness"⁴⁵. The Son of God took that same image and likeness, which he created with his hands from the four elements, from Mary, with a spirit of life that speaks and reasons. In the same image and likeness — body, blood, bone, hair and tendon — he ascended into the heavens and sat on the right side of his Father who resembles him in image and form, as Paul said to the Philipians, "This is the image of the person of God"⁴⁶. As for us, we believe that the form of the Father, the form of the Son and the form of the Holy Spirit are each in its own person. He created us, too, in his image and likeness. Glory to him from eternity to eternity. Amen.

43 Gen. 1, 26.

44 Lit., "put it on", i.e., "was incarnated".

45 III Macc. 4, 10.

46 Cf., Phil. 2, 6.

Zämika'el, the heretic, also said, with 'Aṣqa the traitor, "The Son shall come in the appearance of his incarnation; but the Father and the Holy Spirit shall neither appear nor be known but in mind". They say this placing the Father and the Holy Spirit higher than the Son, not understanding that the Father, the Son and the Holy Spirit are equal without separation and full without lack. But we believe in the coming of the Son with his Father and his Holy Spirit to judge the living and the dead, as Our Lord said through Matthew * the Evangelist, "You will see the Son of man seated at the right side of Power and coming with the cloud(s) of heaven"⁴⁷. He also said, through Mark the Evangelist, "Behold, you will see the Son of man seated at the right side of Power and coming with the cloud(s) of heaven"⁴⁸. He also said through Luke the Evangelist, "As of now, you will see the Son of man seated at the right side of the Power of God"⁴⁹.

And concerning the appearance of the divinity of Christ, these heretics say, condemning their heart, "As for the divinity, it shall never appear but only the body which (Christ) took from us will". They teach this to the children of the Church pretending that they understand the Scriptures because the eyes of their heart are struck with the dust of the mistakes of Satan, so that they may neither see nor perceive what is said in the *Sinodos*, order 66, in *Täfäsṣəḥu wəḥudənä*⁵⁰, concerning the appearance of his divinity, (how) the creatures shall see him as much as they can, and not in his perfect divine majesty, "Let them not do any work on the holy day of Epiphany because on this day appeared the divinity of Christ". And it says also in *Səm'on Qänānawī*⁵¹, "Let them rest on the day in which he was transfigured on Mount Tabor; Our Lord Christ appeared and showed us the glory of his divinity; and we, the Apostles, saw him, Moses and Elijah talking with him"⁵². Furthermore, he said in *Səm'on Qänānawī*⁵³, "Let them rest on the day in which he was transfigured because Our Lord Christ appeared on Mount Tabor and showed us the glory of his divinity; and we, the Apostles, saw him with Moses and Elijah"⁵⁴. As for us, we say :

The divinity of the Father, the Son and the Holy Spirit is one. And on the day of his (second) coming, the divinity of the Holy Trinity will appear, the humanity of the Son

⁴⁷ Mt. 26, 64.

⁴⁸ Mk. 14, 62.

⁴⁹ Cf., Lk. 22, 69.

⁵⁰ "Rejoice our children", *incipit* of the section in the *Sinodos*, the Ethiopic *Synodicon*, where the article quoted here is found; see, for example, Cod. Borg. 2, f. 44^v.

⁵¹ "Simon Cananaeus", *incipit* of the section of the quotation in the *Sinodos*, more precisely : *Šər'atä kəhnät zä-Səm'on Qänānawī*.

⁵² *Šər'atä kəhnät zä-Səm'on Qänānawī*, no. 8, Cod. Borg. 2, f. 96^r.

⁵³ The *incipit* *Səm'on Qänānawī*, "Simon Cananaeus" is usually preserved for the section of the *Sinodos* from which the following quotation comes, see n. 54 below.

⁵⁴ *Səm'on Qänānawī*, no. 4, Cod. Borg. 2, f. 77^r.

unseparated from divinity, and the divinity of the Father and the Holy Spirit undifferentiated from that of the Son.

For this reason, we believe in the coming of the Son with his Father and his Holy Spirit to judge the living and the dead and there shall be no end to his reign⁵⁵. May he reward our Messiah, Zār'a Ya'eqob, whose regal name is Q^wāstāntinos, with a standing on his right side with all the blessed of his Father, with all of us, his army, who kept his commandments. May he [= Zār'a Ya'eqob] bring us forward as a present to the Holy Trinity, our God, when the glory of his kingdom appears and is raised high over us then, too, as it is now. May what is said, "Blessed is he who has a seed in Sion and houses in Jerusalem"⁵⁶, be fulfilled on him. Amen.

*f. 52^v As for those heretics who say * that of the Son shall come appearing in his human capacity but the Father and the Holy Spirit shall not be known but in mind because they are full everywhere and shall, therefore, never appear, may they receive a share with all the wicked who shall stand on his left side with Satan their angel. Amen. May he say to them, "Depart from me, you cursed, into the eternal fire"⁵⁷. Amen. Amen. May it so be.

55 Cf., Nicene Creed.

56 Cf., Isa. 31, 9.

57 Mat. 25, 41.